1917, p. 45) or whether he was a subordinate of Ballâḷa II, cannot be determined. Anyway his valour is highly extolled. He is said, on finding King Ballâḷa encamped at Mêgaṇagere, (a tank higher up?), to have marched forward up to the river (not named: probably the Tungabhadrâ river or Haridrâ river is meant as they are not very far off from Hadaḍi a village in Davangere Taluk) and fought bravely along with (or opposed to) Gauriyamalla (or Śauryamalla?), Chaṇḍeya, Kunnama Sâhani and Mâyyajiya. The inscription is incomplete as the record stops after this. Probably the rest of the inscription slab was broken up and removed elsewhere.

The date of the battle is given as Ś 1111 Saumya sam. Âśviyuja śu. 2 corresponding to 13th September 1189 A.D. Nothing is known from other inscriptions regarding Murâri Kêśava or Chenna Kâḷama Sâhaṇi. The mention of Bijjaḷa in the inscription seems to indicate that Chenna Kâḷama Sâhaṇi was once serving under him. At the time of the inscription, however, Bijjaḷa was not living.

KOLAR DISTRICT.

15

KOLAR TALUK.

At the village Sômênahaḷḷi in the hobli of Vokkalêri, on a boulder to the east of the village.

Size 5′ × 3′.

Kannaḍa language and characters.

ಕೋಲಾರ ತಾಲ್ಲೂಕು ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಮಜರೆ ಸೋಮೇನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ಹುಟ್ಟು ಬಂಡೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 5′ × 3′.

1. ಂ ಸ್ವಸ್ತಿ ಶ್ರೀ [ಜ] ಯಾ ಬುದಯಶಾಲಿವಾಹನಶಖಾಬ್ಯುದಯ ೧೬೬೮
2. ನೆ ಅಕ್ಷಯ ಸಂವತ್ಸರ ವೈಶಾಖ ಶು ೧೦ಲು ಶ್ರೀಮ
3. ತು ವಕ್ಕಲೇರಿ ಚಂನಂಣನವರು ಮುಡಕಜಾಲತಂಮ
4. ಯ್ಯಕೊಮಾರಗೋಪಯ್ಯಗೆ ಬರಶಿಕೊಟ ಉರ ಕೊಡಿಗೆ
5. ಶ್ಯಾಸನ ಪಯಿಂಗಳಸಂವತ್ಸರದಲ್ಲು ಆಲಹಳಿಬೇಡರು
6. ರಾಚಕಾರ್ಯೆವಂ ಮಾರಾಂಡಹಳಿ ಲೂಟಿಮಾಡಿಕೊಂಡುಹೋ
7. ಗುವಾಗ ಜಗಳದಲಿ ನಿಂನತಂಮ ಹನುಮನು ಪುನುಮಾರಿ?ಹ
8. ತನಾಗಿ ನೆತರಗೊ[ಡಗಿ]ಹಾಕಿಕೊಟದು ಕೋಳಾಲರಾಜಧಾನಿಗೆನಲು
9. ವ ವಕಲೇರಿಹೋಬಳಿಕನಬೆವಳ[ಗೆ] ಮಾರಾಂಡಹಳಿಬಳಿಯ ಹೊ

10. ಲ ೨॥೦ ಹತುಕೊಳಗದಗದೆಯಿಂ ಕಂಬಮಲುಹೊಲ ೧೨ಭ ?
11. . . . . ನೆತ್ತರಗೊಡಿಗೆಹಾಕಿ
12. ಕೊಟ್ಟುಯಿಧೆ . . . . . .
13. ಡುಯಿದೆ ದಾಯ ಮಂನ್ಯಕವುಲೆಕಾಣಕೆನಿರ್ನಯ ಗ ೨॥೦ಅಯ
14. ದುಹೊಂನುಭೂಮಿನಿವರುವ ? ವೈಶಿತುಕೊಂಡು ಸುಖದ
15. ಲು ಯಿಹುದು ಯೀಶಾಸನ ಕಂಕಂಣ
16. ಬರಶಿಧ ವಕಲೇರಿಕುಲಕರ್ಣಿಗುಮಾಸ್ತ

Note.

This is an instance of the grant of *nettaru-kodage* (*lit.* grant of land for shedding the blood). This was given away to warriors who fought in defence of their country or village.

The present record is dated Ś 1668 Akshaya sam. Vaiśâkha Śu 10 corresponding to April 19, 1746 and registers the gift of two plots of land of the annual revenue of 5 hons situated near the village Mârâṇḍahaḷḷi in Vakkalêri hobli belonging to the kingdom of Kôḷâla (Kôlâr). This grant was made by Channaṇṇa of Vakkalêri in favour of Gôpaya, son of Tammayya of Muḍakajâla village. He had to pay however a quit-rent of $2\frac{1}{2}$ varahas in lieu of all taxes and imposts. The object of the grant was to recognise the services of his younger brother Hanuma who fought against the Bêḍas of Âlahaḷḷi village when they came to plunder the village Mârâṇḍahaḷḷi on behalf of some ruler (râjakârya). Hanuma lost his life in the encounter in the year Paingaḷa, *i.e.*, 1737 A.D., 9 years earlier and the grant of land was now made for his relative as compensation.

The writer of the grant is named Kankaṇṇa, clerk under the kulakarṇi of Vakkalêri.

16

On a stone in the plantation of the deserted village Dêvalâpura in the same hobli of Vakkalêri.

Size 8′—6″ × 3′—6″.

Kannaḍa language and characters.

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಬೇಚಿರಾಕ್ ದೇವಲಾಪುರದ ಪ್ಲಾಂಟೇಷನ್ನಿನಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ $8\frac{1}{2}' \times 3\frac{1}{2}'$.

1. ಂ ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ
2. ಂ ಶಾಲಿವಾಹನ ಶಕವರುಷಂಗಳು ೧೪೭೯ನೆಯ
3. ಂ ನಳಸಂವತ್ಸರದ ಆಷಾಢ ಶುದ್ಧಳಲು ಶ್ರೀಮನ್ಮಹಾರಾ
4. ಂ ಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪೂರ್ವಪ
5. ಂ ಶ್ಚಿಮ ಚತುಸ್ಸಮುದ್ರಾಧೀಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀವೀರಸದಾ

6. ಂ ಶಿವರಾಯಮಹಾರಾಯರು ಪೃಥ್ವೀರಾಜ್ಯಂಗೆಯುತ್ತಿರ
7. ಂ ಲು ರಾಮರಾಜಯ್ಯನವರ ಧರ್ಮ . . . . .
8. ಂ ದೇವಲಾಪುರದಲ್ಲು ಶ್ರೀ ಮಾರ್ಕಂಡೇಶ್ವರ ದೇವರ ಅಮ್ರುತಪಡಿ
9. ಂ ನೈವೇದ್ಯ ದೀಪಾರಾಧನೆಗೆ ದಿಲಾವರಖಾನವೊಡೆಯ
10. ಂ ರ ಕಾರ್ಯಕೆಕರ್ತ್ತರಾದ ಶಿತಾಪಖಾನವಡೆಯರು ಕೊ
11. ಂ ಟಧರ್ಮ್ಮಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಚೇಲೂರಚಾವಡಿಗೆ
12. ಂ ಸಲುವ ಯೆಮ್ಮೆನಾಡೊಳಗಣ ದಿಲಾವರಖಾನವಡೆಯರ ಕಾ
13. ರ್ಯ್ಯಕೆಕರ್ತ್ತರಾದ ಶಿತಾಪಕಮಲುಕವೊಡೆಯರ ನಾಯಕತನಕೆ
14. ಸಲುವ ಕೊಳಾಲರಾಜ್ಯದ ವೋಕ್ಕಲಹೇಱಿಯ ಮಾರ್ಕಂಡೇಶ್ವರದೇ
15. ವರಪುರದ ಸಂತೆಯನು ಶ್ರೀಮಾರ್ಕಂಡೇಶ್ವರದೇವರ ಅಮ್ರುತಪಡಿ
16. ನೈವೇದ್ಯದೀಪಾರಾಧನೆಗೆ ಶಿತಾಪಕಮಲುಕವೊಡೆಯರು ದಿಲಾ
17. ವರ ಖಾನನವರಿಗೆ ಪುಂಣ್ಯವಾಗಬೇಕೆಂದುಸಹಿರಂ
18. ಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವ್ವಕವಾಗಿ . . . ಪುಂಣ್ಯಕಾಲದಲ್ಲೂಮಾರ್ಕಂಡೇ
19. ಶ್ವರದೇವರ ಸಂನಿಧಿಯಲು ಧಾರೆಯನೆಱೆದುಕೊಟ್ಟೆಉ ಯಿ
20. ದರಸಾಮ್ಯವನೂ ಸರ್ವ್ವಮಾನ್ಯವಾಗಿ ಮಾರ್ಕಂಡೇಶ್ವರದೇ
21. ವರಅಮ್ರುತಪಡಿಗೆ ಶಿತಾಪಕಮಲುಕವಡೆಯ
22. ರು ಧಾರೆಯನೆಱೆದು ಕೊಟ್ಟೆವಾಗಿ ಶ್ರೀಮಾರ್ಕಂಡೇಶ್ವರದೇವ
23. ರಿಗೆ ಆಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿಯಾಗಿ ತ್ರಿವಾ
24. ಚಕದಲೂ ಧಾರೆಯನೆಱೆದು ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ ಯೀಧರ್ಮ್ಮ
25. ಆರುಕೆಡ್ಸಿದರೆಯು ಗಂಗೆಯತಡಿಯಲು ಗೋಬ್ರಾಹ್ಮರಕೊಂದಪಾ
26. ಪಕ್ಕೆಹೋಹರು ವಾರಣಾಸಿಯಲ್ಲಿ ತಂಮ ತಂದೆವಧಿಶಿದ ದೋಷಕ್ಕೆಹೋಹ . .
27. . . . . , ...
28. ನಯೋರ್ಮಧ್ಯೆ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ
29. ಪಾಲನಾದಚ್ಯುತಂಪದಂ॥ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಂಣ್ಯಂ
30. ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್
31. ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾ
32. ವಿಷ್ಟಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿಃ . . . . . .
33. ಯೀಧರ್ಮಕ್ಕೆ ಆವನಾನೊಬ್ಬ ತಪ್ಪಿದವ
34. . . . ಕತ್ತೆಕುದುರೆಗಳ ಮ್ಯೆಥುನ ಮಾಡಿದ ದೋಷಕ್ಕೆ
35. . . . . .

Note.

This record belongs to the reign of the Vijayanagar king Sadâśivarâya when Râmarâya was actually governing the empire. It registers the gift of the income from the *santhe* or fair at Mârkaṇḍêśvarapura belonging to Vakkalêri (Vakkalahêṛi village) situated in Kôḷâlarâjya (Kolar Kingdom) made by Sitâpaka Maluka Voḍeyar agent of Dilâvara Khâna Vaḍeyar, governor of Yemmenâḍ belonging to Chêlûr châvaḍi

for the merit of Dilâvara Khâna. The grant was made for the food offerings and illuminations in the temple of the god Mârkaṇḍêśvara at the village Dêvalâpura. The usual imprecations conclude the grant.

The importance of the inscription lies in the fact that a grant was made for a Hindu temple by an agent of a Mussalman Officer Dilâvara Khân for the merit of the latter. The actual donor Sitâpaka Maluka Voḍeyar called also Sitâpakhâna Vaḍeyar seems to have been a Mussalman. Some Mussalman Officers were employed by the Late Vijayanagar Kings. Among them were Dilâvar Khân and Rustumji Khân. In the reign of Sadâśiva Râya, these Officers made grants to Hindu Temples and Priests (*see* E. C. X, Kolar 147, and M.A.R. 1930, p. 159).

The date of the grant is given as Ś 1479 Naḷa sam. Âśhâḍha śu 4 which corresponds to 11th June 1556 A. D.

17

Malur Taluk.

At Beḷḷûr in the Narasâpur hobli, writing round the garuḍagamba pillar of Râma temple.

Kannaḍa language and characters.

ಮಾಲೂರು ತಾಲ್ಲೂಕು ಬೆಳ್ಳೂರು ರಾಮದೇವರ ದೇವಸ್ಥಾನದ ಗರುಡಗಂಬದ ಸುತ್ತಲೂ ಬರೆದಿರುವುದು.

1. . ವಾಣರಾಸಿ ಬಳೆಗಿದೇವರಾಣೆಯರ ಮಲ್ಲಪ್ಪಗಳು ಮಾಡ್ಸಿದ ಧರ್ಮ.

Note.

This short inscription records a gift, evidently the setting up of the above garuḍagamba pillar by Mallappa, (son or subordinate) of Vâṇarâsi Baḷegidêva Râṇe.

No date is given. A Baḷugidêva Râṇeya, subordinate of the Sêvuṇa king Râmachandra is referred to in a record of 1275 A. D. (M.A.R. 1911, p. 42). The characters of the present record seem to belong to the 18th century and hence Vâṇarâsi Baḷegi Dêva Râṇe of the present record may not be the same as Baḷugidêva Râṇeya referred to above.

18

Bagepalli Taluk.

At the village Dêvaraguḍipalli in the hobli of Bâgepalli, on a boulder to the south of the Tirumala temple.

Telugu language and characters.

ಬಾಗೆಪಲ್ಲಿ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ದೇವರಗುಡಿಪಲ್ಲಿ ಗ್ರಾಮದ ತಿರುಮಲ ದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣ ಹುಟ್ಟು ಬಂಡೆಮೇಲೆ ಬರೆದಿರುವುದು.

1. ಶುಭಮಸ್ತು ಶ್ರೀಜಯಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷಂಬುಲು ೧೪೬೮ ಆಗುನೆಟ ಪರಾಭವಸಂವತ್ಸರ ಕಾರ್ತಿಕೆ ಬಹುಳ ಒಲೊ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ

2. ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರಸದಾಸಿವ ದೇವಮಹಾರಾಯಲುಗಾರು ವಿಜಯನಗರಿ-
   ಯಂದು ಸ್ಥಿರ . . . . . .
3. ವೃತಿವಿಸಾಂಬ್ರಾಜ್ಯ ಸೆಯುಚುಂನುಂಡಗಾನು ರಾಯಲ(?) ಆನತಿಮುಲೋನು ಶ್ರೀಮನ್ಮಹಾಮಂಡ-
   ಲೇಶ್ವರ ರಾಮರಾಜುದೇವ
4. . . . . .
   ಸಾಸನಂ ತಿರುಮಲದೇವರಿಕಿ.

Note.

This record belongs to the reign of the Vijayanagar king Sadâśivarâya when the Mahâmaṇḍalêśvara Râmarâja was ruling the kingdom under the orders of Sadâśiva. It records some gift of land for the Tirumaladêva temple. The details of the grant made are lost owing to lacunæ in line 4. The date of the record is given as Ś 1468 Parâbhava sam. Kâr. ba. 7 corresponding to 14th November 1546 A. D.

19

BOWRINGPET TALUK.

At the village Maḍivâḷa in the hobli of Kyâsambaḷḷi, on a vîragal in the land of Pûjâri Gaṇṭegauḍa.

Size 6′×4′—3″.

Kannaḍa language and characters.

ಬೌರಿಂಗ್‌ಪೇಟೆ ತಾಲ್ಲೂಕು ಕ್ಯಾಸಂಬಳ್ಳಿ ಹೋಬಳಿ ಮಡಿವಾಳ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಪೂಜಾರಿ ಗಂಟೆಗೌಡನ-ಹೊಲದಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 6′×4¼′.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಸಮಧಿಗತ ಪಞ್ಚಮ
2. ಹಾ ಶಬ್ಧ ಪಲ್ಲವಾ
3. ನ್ವಯ ಶ್ರೀ ಪ್ರಿ [ಥಿ] ವಿವ
4. ಲ್ಲಭ ಪಲ್ಲವಕು
5. ಲ ತಿಲಕ್ಕೈಯ್ಕವಾ
6. ಕ್ಯ ಶ್ರೀಮದಿಱಿವ
7. ನೊಟಂಬ ಪಟ್ಟಂಗಟ್ಟಿ
8. ದ ಇಪ್ಪತ್ತೈಳನೇ
9. ವರಿಷದನ್ದುಕೆಸ
10. ಂಬಳದ ಬಣಕ
11. ಮೆಣ್ಡಿಗವುಣ್ಣ
12. ತಱುಗಳ್ಗೆಳ್ಗಿ ?
13. ವಂದು ವಿನಿಳಿವುಟ್ಟಿ ? ಕದಿನತ್ತು ಸ್ವರ್ಗ್ಗಿಯದಂ

Transliteration.

1. svasti śrî samadhigata-pañcha-ma-
2. hâśabda Pallavâ-
3. nvaya śrî pri [thi] vi-va-
4. llabha Pallava-ku-
5. latilakaiykavâ-
6. kya śrîmad Iṛiva-
7. Noḷamba paṭṭaṃgaṭṭi-
8. da ippattêḷane
9. varishadandu Kesa-
10. ṃbaḷada Baṇaka-
11. meṇḍi gavuṇḍa
12. tarugaḷgeḷgi-
13. vaṃdu viniḷivuṭṭi kadi sattu svarggiyadam.

Translation.

Be it well. In the 27th year of the installation of the illustrious obtainer of the five great sounds, descendant of the Pallava lineage, lord of the earth, ornament to the Pallava race, keeper of his word, Iṛiva Noḷamba :—Baṇakameṇḍigavuṇḍa of Kesambaḷa, fought during a raid on cattle, died and attained heaven.

Note.

This is a vîragal record describing the prowess of a warrior named Baṇakameṇḍigavuṇḍa of Kesambaḷa (same as the village Kyâsambaḷḷi) in the 27th regnal year of the Noḷamba king Iṛiva Noḷamba. It is not dated in any era. Iṛiva Noḷamba flourished about Ś 873 (951 A. D.). [E. C. X, Chintâmaṇi 49].

20

GUDIBANDE SUB-TALUK.

Chôḷiśeṭṭipalli grant of Dêvarâya II dated Ś 1351 in the possession of the Shanubhog of Chôḷênahaḷḷi : 2 plates : No seal :[Plate XXIII—1, 2, 3].

Nandi Nâgari Characters : Sanskrit language.

ಗುಡಿಬಂಡೆ ಸಬ್ ತಾ। ಚೋಳೇನಹಳ್ಳಿ ಶ್ಯಾನುಭೋಗರಿಂದ ಹಾಜರ್ಮಾಡಲ್ಪಟ್ಟ ತಾಮ್ರಶಾಸನ.

2 ಹಲಗೆಗಳು ; ಉಂಗುರ ಮುದ್ರೆ ಇಲ್ಲ.

I A—

1. ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಡಃ ಸ್ಸ ಪಾತುವಃ । ಹಮಾದ್ರಿ
2. ಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀಚ್ಛ[ತ್ರ] ಶ್ರೀಯಂ ದಧಾ । ಹೇರಂಬಾಯನಮ
3. ಸ್ತಸ್ಮಯದ್ದಂಡ ಗೃಹಮೇಧಿನಾಂ । ಮಧುವ್ರತಾನಾಂ ಸಗೀ
4. ತಮೌಖರೀ ಭವತಿ ತ್ರಯೀ । ಸದಾಂಹ್ಲಾದ ನಿಧೇರಿಂದೋ ಸಂತಾನೇ

5. ಯದು ಶೌಚ್ಛಿತೆ । ಅಭೂದಾಶ್ಚಿಯ್ಯಮಾಧುಯ್ಯ ವಸುಧಾಯಾ ತಪಃ ಪಲಂ ।
6. ಸಂಗಮೋ ನಾಮ ರಾಜಾಭೂತ್ಸಾರಭೂತೇ ತದನ್ವಯೆ । ರೇಜೇ ಯಸ್ಯಯಶಃ ಶಿ
7. ಧೋ ಸರಣೀವ ಸುರಾಪಗಾ । ಸವರತ್ತನಿಧತಯಾ ಸಮ್ರಾಡಾಸೀ
8. ತ್ತನೂಭುವಾನು । ಮಧ್ಯ ಬುಕ್ಕಮಹೀಪಾಲೋ ಮಣೀನಾಮಿವ
9. ಕೌಸ್ತುಭಃ । ತಸ್ಯ ಗೌರಾಂಬಿಕಾಜಾನೇತನಯೋ ಭೂದ್ಗುಣೋನ್ವಿತ
10. ಹಾರಗೌರಯಶಃ ಪೂರಹಾರೀಹರಿಹರಶ್ವರಃ । ಯತ್ಕೋಡಶ
11. ಮಹಾದಾನ ಯಶಶಾ ದಿಗ್ವಿಹಾರಿಣಾ । ಭೂಯಸಾಮಭವನ್ನಾಲಂ
12. ಭುವನಾನಿ ಚತುರ್ದಶ । ಪ್ರತಾಪ ದೇವರಾಜಾತ್ಯ ಪುತ್ರೋಭೂತ್ಭುವಿವಿಶ್ರುತ ।
13. ಪ್ರಮೋದ ಇವ ಮೂರ್ತಾತ್ಮಯಃ ಪ್ರಜಾನಾಂ ಸ್ವೈಗುಣ್ಯೈರಭೂತ್ । ಪ್ರತಾರ್ಥಸಮಿ
14 ಧೋಭುತ್ವಾ ಪ್ರತಾಪಾಗ್ನೌರಣಾಂಗಣೆ । ವಿಜಿತೋ ಯೇನ ವೀರೇಣ ವಿಜಯಃ
15. ಶ್ರೀಕರಗ್ರಹಃ । ತಸ್ಯ ದೇಮಾಂಬಿಕಾಜಾನೇಸ್ತನಯೋ ವಿನಯೋನ್ನತಃ । ವಿ
16. ದ್ಯಾನಿಧಿರ್ವಿಶೇಷಜ್ಞೋ ವೀರೋ ವಿಜಯರ್ಭೂಪತಿಃ । ದಯಾಂನಿಧೇರ ಭೂತ್ತ
17. ಸ್ಯ ದೇವೀ ನಾರಾಯಣಾಂಬಿಕಾ । ಶಾರೇರಿವ ಮಹಾಲಕ್ಷ್ಮೀ ಶಂಕರ ಸ್ಯೈವ ಪಾ
18. ರ್ವತೀ । ಪುತ್ರರೂಪಂ ತಯಾಶ್ಲಾಘ್ಯಂ ಪೂರ್ವಜನ್ಮ ತಪಃಫಲಂ । ದೇವರಾಯ
19. ಮಹೀಪಾಲೋ ದಾತಾದೀವ್ಯತಿ ಭೂತಲೆ । ವದಾನ್ಯತಿಲಕಃ ಸೋಯಂ ದೇ
20. ವರಾಜೋ ಮಹಾನೃಪಃ ಶಾಕೇವರ್ಷಗಣೇ ಚ[ಂ]ದ್ರಬಾಣಾಗ್ನಿ
21. ಶಶಿಭಿರ್ಮಿತೆ । ಶೌಮ್ಯಾಖ್ಯೇ ವತ್ಸರೇ ಶುದ್ಧೇ ಮಾಶಿ ಭಾದ್ರಪದೇ
22. ಶುಭೇ ಶುಚೌಪಕ್ಷೇ ಪಂಚದಶ್ಯಾಂ ನಕ್ಷತ್ರೇಶಸ್ಯವಾಸರೆ । ಸೋಮೋ
23. ಪರಾಗತಃ ಪುಂಣ್ಯೇಕಾಲೇ ಧರ್ಮಾಧ್ವಮರ್ಮವಿತ್ । ತುಂಗಭ
24. ದ್ರಾ ತಟೇಪುಂಣ್ಯೇ ವಿರುಪಾಕ್ಷಸ್ಯ ಸಂನಿಧೌ । ಪೆನುಗುಂಡ ಪುರೀ ರಾ
25. ಜ್ಯೆ ರೊದ್ದ ದೇಶೇ ಪ್ರಧಾಂಗತೆ । ತುಂಬ್ಟೆಕಲ್ವಾಖ್ಯತಾಂಪ್ರಾಪ್ತೆ ಸ್ಥಲೆ

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26. ಸ್ಥಿತಿಮುಪೇಯುಷೀ । ಖ್ಯಾತಂಗ್ರಾಮಂ ಚೋಲಿಶಟ್ಟಿಪಲ್ಯಾಖ್ಯಂ ಧರಣೀ
27. ತಲೆ । ವಿಧಾಯ ತ್ರ್ಯಂಬಕಪುರ ಮಗ್ರಹಾರಂ ಮಹಾಶಯಃ । ಧಾರಾಪೂರ್ವಮ
28. ದಾದ್ವಿಪ್ರಗಣಾಯ ಗುಣಶಾಲಿನೆ ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಖ್ಯ ಸಿ[ಂ]ಧೂ
29. ನಾಂ ಪಾರದೃಶ್ವನೆ । ಶ್ರೀ ತ್ರ್ಯಂಬಕಪುರೇಹ್ಯಸ್ಮಿ ವೃತ್ತಿ ಭಾಜಾ ದ್ವಿಜನ್ಮನಾಂ । ಲಿ
30. ಖ್ಯತೆ ನಾಮಗೋತ್ರಾಣಿ ಶಾಖಾಂಶ್ಚ ವಿಮಲಾತ್ಮನಾಂ । ಕಾಶ್ಯಪಸ
31. ಗೋತ್ರಸ್ಯ ಯಾಜುಷಸ್ಯ ಭುವನಗುರೋಃ ಶ್ರೀ ಕ್ರಿಯಾಶಕ್ತಿಗುರೋಃ ಪ್ರಾಥಮಿ
32. ಕೀವೃತ್ತಿಃ । ಶ್ರೀ ಬೋಧಾನಂದಾನ್ವಯ ಪ್ರವರ್ತ್ತಕಸ್ಯ ಭವರೋಗವೈದ್ಯಸ್ಯ ಶ್ರೀ ಗೋ
33. ವಿಂದಾನಂದ ಗುರೋರ್ವೃತ್ತಿರೇಕಾ । ಭಾರದ್ವಾಜಸ ಗೋತ್ರಸ್ಯ ಯಾಜುಷಸ್ಯ
34. ದೀರ್ಘಮಲಿನಾಥ ಸೂನೋರ್ನಾಗಣಸ್ಯ ವೃತಿಷ್ಟಕಂ । ಹಾರೀತಸ್ಯ
35. ಯಾಜುಷಸ್ಯ ವಿಶ್ವೇಶ್ವರಾರಾಧ್ಯ ಸೂನೋರ್ಲಕ್ಷ್ಮೀ ಕಾಂತಾರಧ್ಯಸ್ಯೈಕಾ
36. ವೃತ್ತಿಃ । ಕಾಶ್ಯಪನಗೋತ್ರಸ್ಯ ಯಾಜುಷಸ್ಯ ಪೋಚಣ ಸೂನೋಃ ಕೂಚಿ
37. ಭಟ್ಟ ಸ್ಯೈಕಾವೃತ್ತಿಃ ।ಭಾರದ್ವಾಜಸ ಗೋತ್ರಾಣಾಂ ಬಹ್ವೃಚಾನಾಂನಾಗಪ್ಪಾ
38. ರಾಧ್ಯ ಸುತಾನಾಂ ಜಂನಪಾರಾಧ್ಯ ಮಧುವಣಾರಾಧ್ಯ ಚಾಡಪಾರಾಧ್ಯ

39. ನಾಗಪಾರಾಧ್ಯ ಲಕ್ಷ್ಮಣಾರಾಧ್ಯ ಗಂಗಣಾರಾಧ್ಯೇತಿ ಷಂಣಾ[ಂ]ವೃ
40. ತ್ತಿ ಷಟ್ಕಂ ವೈಶ್ವಾಮಿತ್ರಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ರಾಘವಸೂನೋರ್ನಾಗಣಸ್ಯ
41. ವೃತ್ತಿರೇಕಾ ವಾಸಿಷ್ಠಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ನಾಗಣಸೂನೋಃ ಸಿಂಗರಿ
42. ಭಟ್ಟಸ್ಯ ವೃತ್ತಿರೇಕಾ ಭಾರದ್ವಾಜಸ ಗೋತ್ರಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಪೆಂಮಣಾರ್ಯ
43. ಸೂನೋ ರೌ ಭಲಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ । ಕಾಶ್ಯಪಸ ಗೋತ್ರಸ್ಯ ಬ
44. ಹ್ವೃಚಸ್ಯ ಸಿಂಗಣಾರ್ಯ ಸೂನೋರ್ನಾಗಣ ಸ್ಯೈಕಾವೃ
45. ತಿಃ । ಜಾಮದಗ್ನಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಗೋವಿಂದಸೂನೋಸ್ತಿ
46. ಪಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ ॥ ಕಾಶ್ಯಪಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಲಖ
47. ಣ ಸೂನೋಃ ಸಂಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ ॥ ವಾಧೂಲಸ್ಯ ಯಾ
48. ಜುಷಸ್ಯ ರಾಮಚಂದ್ರ ಸುತಸ್ಯ ನೃಹರಿ ಭಟ್ಟಸ್ಯ ದ್ವೇವೃತ್ತೀ॥ ಅ
49. ತ್ರೇಯಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ನರಹರಿಪುತ್ರಸ್ಯ ಸಿಂಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ
50. ಭಾರದ್ವಾಜಸ ಗೋತ್ರಸ್ಯ ಬವೃಚಸ್ಯ ನಾವಣಾರ್ಯ ಸೂನೋರ್ಮಲಣಸ್ಯೈ
51. ಕಾವೃತ್ತಿಃ । ಹಾರೀತಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಚೋಲಪಾರ್ಯ ತನಯಸ್ಯ ಜನಪ
52. ಸ್ಯೈಕಾವೃತ್ತಿ ಆಗಸ್ತ್ಯ ಸ್ಯೋ ಬರುಚಸ್ಯ ವೀರಣ ಸೂನೋ ನಾರಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ ।

II B—

53. ವಿಶ್ವಾಮಿತ್ರಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ದೇವಣಸೂನೋ ರ್ಬಸವಣಸ್ಯೈಕಾವೃತ್ತಿಃ । ಬಾದ
54. ರಾಯಣಸ ಗೋತ್ರಯೋರ್ಬ ಹ್ವೃಚಯೋಃ ಪುಟಣಸುತಯೋರ್ನೃಹರಿ ಶಿಗಣಯೋ ವೃ
55. ತ್ತಿದ್ವಯಂ । ಕಾಶಿಕಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಮಂಗಣ ಸೂನೋರ್ಲಖಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ ॥
56. ಶ್ರೀವತ್ಸಸ್ಯ ಯಾಜುಷಸ್ಯ ಗೋಪಣ ಸೂನೋರ್ನಾಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ । ಶ್ರೀವ
57. ತ್ಸಸ್ಯ ಯಾಜುಷಸ್ಯ ಗೋಪಣಸೂನೋ ರಾಚಣಸ್ಯೈಕಾವೃತ್ತಿಃ । ಗಾತಮಸ್ಯ ಬ
58. ಹ್ವೃಚಸ್ಯ ಚಾಯಣ ಸೂನೋರ್ನೃಹರೇರೇಕಾವೃತ್ತಿಃ । ಆತ್ರೇಯಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ದೇವ
59. ಣ ಸುತಸ್ಯ ಲಿಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ । ವಸಿಷ್ಠಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ರಾಮಣಪುತ್ರ
60. ಸ್ಯರಾಯಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ । ಕಾಶ್ಯಪಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ವೀರಣ ಸೂನೋರ್ಲಿಗ
61. ಣಸ್ಯೈಕಾವೃತ್ತಿಃ । ಭಾರದ್ವಾಜಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಚೌಡಪಸುತಸ್ಯ ಗಣಪಸ್ಯೈಕಾ
62. ವೃತ್ತಿಃ । ಭಾರದ್ವಾಜಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಹೊಂನಪಸೂನೋಸ್ತಿ ಪ್ಪಣಸ್ಯೈಕಾವೃತ್ತಿಃ । ಭಾರ
63. ದ್ವಾಜಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಕೇಶಪಾರ್ಯ ಸೂನೋರ್ವಿಠಪಾರ್ಯ ಸ್ಯೈಕಾವೃತ್ತಿಃ । ಭಾರದ್ವಾಜಸ್ಯ
64. ಬವೃಚಸ್ಯ ಕೇಸಪಾರ್ಯ ಸುತಸ್ಯ ನಾಗಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ ಕೌಂಡಿನ್ಯಸ್ಯ ಯಾ
65. ಜುಷಸ್ಯ ವಿಠಪ್ಪ ಸೂನೋರ್ದೇವ ಪಸ್ಯೈಕಾವೃತ್ತಿಃ । ವಾಸಿಷ್ಠಸ್ಯ ಯಾಜುಷಸ್ಯ ಮಲ್ಲ
66. ಪ್ಪಸೂನೋಸ್ತಿಪ್ಪಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ । ವಾಸಿಷ್ಠಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ನಾರಾಯಣ
67. ದೇವಸೂನೋರ್ಲಖಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ । ಗಾರ್ಗ್ಯಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ದೇವಣಸೂ
68. ನೋ ಮಲ್ಲ ಪಸ್ಯೈಕಾವೃತ್ತಿಃ । ಆತ್ರೇಯಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಚದಪ್ಪ ಸೂನೋಃ ಶಿರಿಗಿ
69. ರಿನಾಥಸ್ಯ ದಶಸಂಖ್ಯ ವೃತ್ತಯಃ । ಭಾರದ್ವಾಜಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ದೇವಣಾರ್ಯ ಸುತಸ್ಯರಾ
70. ಮಚಂದ್ರಸ್ಯ ವಿಂಶತಿ ಸಂಖ್ಯಾವೃತ್ತಯಃ । ಭಾರದ್ವಾಜಸಗೋತ್ರಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ನಾಗಪಾರಾ
71. ಧ್ಯ ಸೂನೋ ಜನಪಾರಾಧ್ಯಸ್ಯ ಚತಸ್ರೋವೃತ್ತಯಃ । ಭಾರದ್ವಾಜಸ ಗೋತ್ರಾ ಬಹ್ವೃಚಾಃ ನೃ
72. ಸಿಂಹಾರಾಧ್ಯ ಸೂನುರ್ಹರಿಭಟ್ಟಃ । ಮಧುವಣ ಸೂನುರ್ಲಖಣಃ । ಚೌಡಪಸೂನುರ್ದೇವಣಃ । ತ್ರಯ ಏ

73. ತೇ ಪ್ರತ್ಯೇಕ ಮರ್ಧಾರ್ಧಾ ವೃತ್ತಿಭಾಗಿನಃ । ಭಾರದ್ವಾಜಯೊ ೇರ್ಬಹ್ವೃಚಯೋಃ ಸಿಂಗಣ ಅಧಲ
ನೂನ್ನೋ ೇ
74. ನಾರ್ಗಣಾಂನದಾತಯಾ ವೃತ್ತಿರೇಕಾ । ಕಾಸ್ಯಪಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಮಲ್ಲಪಸುತಸ್ಯ ಚಾಡ
75. ಪಸ್ಯಾರ್ಧಾ ! ಶ್ರೀವತ್ಸಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ತಿಪ್ಪಣ ನೂನೋರ್ಮಲ್ಲಪಸ್ಯಾರ್ಧಾ ಶ್ರೀವತ್ಸ
76. ಸ್ಯ ಬಹ್ವೃಚಸ್ಯ ಮಾಧವನೂನೋ ೇ ಸ್ತಿಪ್ಪಣನ್ಯಾರ್ಧಾ ! ವಾಸಿಷ್ಠಾಃ ಬಹ್ವೃಚಾಃ ಬಸವಣ
77. ನೂನುಮಾದಣಃ ಗೋವಿಂದನೂನು ಮ್ಯೆಲಾರಃ ಕೋರ್ಟಿದೇವಪುತ್ರು ಸ್ತಿಂಮಣಃ ಏತೇತ್ರಯಃ ಪ್ರತ್ಯೇಕ
78. ಮರ್ಧಾವೃತ್ತಿ ಭಾಗಿನಃ । ಮೈಶ್ವಾಮಿತ್ರಯೋ ೇ ಬಹ್ವೃಚಯೋಃ ರಾಘವನಾಗಣ ನೂನ್ವೌ ಕೃ
79. ಷ್ಣಭಟ್ಟ ಸಿಂಗಣಯೋ ೇ ರೇಕಾವೃತ್ತಿಃ । ಯಾಜುಸನ್ಯಾತ್ರೇಯಸ್ಯ ಗೋಪಣ ನೂನೋನಾಗಣ ನಾ
80. ರ್ಧಾ ವಾಸಿಷ್ಠಸ್ಯ ಯಾಜುಷಸ್ಯ ತ್ರಿಪಣ ನೂನೋರವ್ವಣನ್ಯಾರ್ಧಾ । ಬಹ್ವೃಚನ್ಯಾತ್ರೇಯಸ್ಯ ದೇವ
81. ಣನೂನೋಃ ಸಂಗಣನ್ಯಾರ್ಧಾ ಶುಕ್ಲಯಾಜುಷಸ್ಯ ಗೌತಮಸ್ಯ ವಿಷ್ಣನೂನೋ ಪಂಡರಿವರ್ಧಾ ।
ಯಜುಷಸ್ಯ ವ
82. ಸಿಷ್ಠಸ್ಯ ನೊರ್ನಪ್ಪ ಪುನೋರ್ಮಲ್ಲಪಸ್ಯಾರ್ಧಾ । ಅತ್ರಿ ವಸಿಷ್ಠ ಭರದ್ವಾಜಸ ಗೋತ್ರಾಣಾಂ ರುಖ್ಯ
ಜುಃ ಶಾ
83. ಖಿನಾಂ ರಾಮಚಂದ್ರ ಬೊಮಣ ಲೋಕಣ ತಿಂಮಣನಾಂ ವೃತ್ತಿರೇಕ । ದೇವರಾಯ ಮಹಾರಾಯದ

1 A—

1. हरेर्लीला वराहस्य दंष्ट्रादंडः स्स पातु वः । हमाद्रि
2. कलशा यत्र धात्रीच्छ[त्र] श्रीयं दधौ । हेरंबायनम
3. स्तस्म यद्दंड गृहमेधिनां । मधुव्रतानां सगी
4. तमौखरी भवति त्रयी । सदां ह्लाद निधे रिंदो संताने
5. यदु शौद्गिते । अभूदाश्चिर्य्य माधुर्य्य वसुधाया तपः फलं ।
6. संगमो नाम राजा भूत्सारभूते तदन्वये । रेजे यस्य यशः शि
7. धा सरणीव सुरापगा । सवरत्त निधतया सम्राडासी
8. त्तनू भुवानु । मध्य वुक्कमहीपालो मणीनामिव
9. कौस्तुभः । तस्य गौरांबिका जाने तनयो भूद्गुणोन्वित
10. हार गौरयशः पूरहारी हरिहरश्वरः । यत्षोडश
11. महादान यशशा दिग्विहारिणा । भूयसामभवन्नालं
12. भुवनानि चतुर्दश । प्रताप देवराजाश्य पुत्रो भूत् भुवि विश्रत ।
13. प्रमोद इव मूर्त्ता यः प्रजानां स्वैगुणैरभूत् । प्रतार्थ समि
14. धो भुत्वा प्रतापाग्नौ रणांगणे । विजितो येन वीरेण विजयः
15. श्रीकरग्रहः । तस्य देमांबिका जाने स्तनयो विनयोन्नतः । वि
16. द्यानिधि र्विशेषज्ञो वीरो विजर्यभूपतिः । दयां निधे रभूत्त
17. स्य देवी नारायणांबिका । शौरेरिव महालक्ष्मी शंकरस्यैव पा
18. र्वती । पुत्ररूपं तया श्लाघ्यं पूर्वजन्म तपः फलं । देवराय
19. महीपालो दाता दीव्यति भूतले । वदान्यतिलकः सोयं दे
20. वराजो महानृपः शाके वर्ष गणे चद्रबाणाग्नि
21. शशिभिर्मिते । शौम्याख्ये वत्सरे शुद्धे माशि भाद्रपदे
22. शुभे शुचौ पक्षे पंचदश्यां नक्षत्रेशस्य वासरे । सोमो

23. परागतः पुंण्ये काले धर्माध्वमर्मवित् । तुंग भ
24. द्रा तटे पुंण्ये विरुपाक्षस्य संनिधौ । पेनुगुंड पुरी रा
25. ज्ये रौद्र देशे प्रयांगते । तुंब्बे कल्वाख्यतां ग्रामे स्थले

II A—

26. स्थिति मुपेयुषी । ख्यातं ग्रामं चोलि शट्टि पल्याख्यं धरणी
27. तले । विधाय त्र्यंबकपुरमग्रहारं महाशयः । धारापूत्रम
28. दाद्विप्रगणाय गुणशालिने पदवाक्य प्रमाणाख्यसिद्धू
29. नां पारदृश्वने । श्रीत्र्यंबकपुरेह्यस्मि वृत्तिभाजाद्विजन्मनां । लि
30. ख्यते नाम गोत्राणि शाखांश्च विमलात्मनां । काश्यपस
31. गोत्रस्य याजुषस्य भुवन गुरोः श्रीक्रियाशक्तिगुरोः प्राथमि
32. की वृत्तिः । श्री बोधानंदान्वय प्रवर्त्तकस्य भवरोगवैद्यस्य श्री गो
33. विंदानंद गुरोर्वृत्तिरेका । भारद्वाजस गोत्रस्य याजुषस्य
34. दीर्घमलिनाथ सूनोर्नागणस्य वृत्तिष्षट्कं । हारीतस्य
35. याजुषस्य विश्वेश्वराराध्य सूनोर्लक्ष्मीकांतारध्यस्यैका
36. वृत्तिः । काश्यपसगोत्रस्य याजुषस्य पोचण सूनोः कूचि
37. भट्टस्यैकावृतिः । भारद्वाजस गोत्राणां बह्वृचानां नागप्पा
38. राध्य सुतानां जंनपाराध्य मधुवणाराध्य चौडपाराध्य
39. नागपाराध्य लक्ष्मणाराध्य गंगणाराध्येति षंणा वृ
40. त्ति षट्कं वैश्वामित्रस्य बह्वृचस्य राघवसूनोर्नागणस्य
41. वृत्तिरेका वासिष्ठस्य बह्वृचस्य नागणसूनोः सिंगरि
42. भट्टस्य वृत्तिरेका भारद्वाजसगोत्रस्य बह्वृचस्य पेंमणार्य
43. सूनोरौभलभट्टस्यैका वृत्तिः । काश्यपसगोत्रस्य व
44. ह्वृचस्य सिंगणार्य सूनोर्नागणस्यैकावृ
45. तिः । जामदग्नस्य बह्वृचस्य गोविंदसूनोस्ति
46. पणस्यैकावृत्तिः ॥ काश्यपस्य बह्वृचस्य लख
47. ण सूनोः संगणस्यैकावृत्तिः ॥ वाधूलस्य या
48. जुषस्य रामचंद्रसुतस्य नृहरि भटस्य द्वे वृत्ती ॥ आ
49. त्रेयस्य बह्वृचस्य नरहरिपुत्रस्य सिंगणस्यैकावृत्तिः
50. भारद्वाजसगोत्रस्य बवृचस्य सावणार्य सूनोर्मलणस्यै
51. का वृत्तिः । हारीतस्य बह्वृचस्य चोलपार्य तनयस्य जनप
52. स्यैका वृत्ति आगस्त्यस्यो वरुचस्य वीरण सूनो नारणस्यैका वृत्तिः ।

II B—

53. विश्वामित्रस्य बह्वृचस्य देवणसूनोर्वसवणस्यैका वृत्तिः । बाद
54. रायणसगोत्रयोर्बह्वृचयोः पुटणसुतयोर्नृहरि शिगणयो वृ
55. त्तिद्वयं । कौशिकस्य बह्वृचस्य मंगणसूनोर्लखणस्यैका वृत्तिः ॥
56. श्रीवत्सस्य याजुषस्य गोपण सूनोर्नागणस्यैका वृत्तिः । श्री व
57. त्सस्य याजुषस्य गोपणसूनो राचणस्यैका वृत्तिः । गौतमस्य व
58. ह्वृचस्य चायणसूनोर्नृहरे रेका वृत्तिः । आत्रेयस्य बह्वृचस्य देव
59. ण सुतस्य लिंगणस्यैकावत्तिः । वसिष्ठस्य बह्वृचस्य रामणपुत्र
60. स्य रायणस्यैकावृत्तिः । काश्यपस्य बह्वृचस्य वीरण सूनोर्लिंग

61. णस्यैकावृत्तिः । भारद्वाजस्य बह्वृचस्य चौडपसुतस्य गणपस्यैका
62. वृत्तिः । भारद्वाजस्य बह्वृचस्य हौनपसूनोस्तिप्पणस्यैकावृत्तिः । भार
63. द्वाजस्य बह्वृचस्य केशपार्यसूनो विठपार्यस्यैका वृत्तिः । भारद्वाजस्य
64. बह्वृचस्य केसपार्यसुतस्य नागणस्यैकावृत्तिः । कौंडिन्यस्य या
65. जुषस्य विठप्पसूनोर्देवपस्यैका वृत्तिः । वासिष्ठस्य याजुषस्य मल्ल
66. प्पसूनोस्तिप्पणस्यैका वृत्तिः । वासिष्ठस्य बह्वृचस्य नारायण
67. देवसूनोर्लखणस्यैका वृत्तिः । गार्ग्यस्य बह्वृचस्य देवणसू
68. नो मल्लपस्यैकावृत्तिः । आत्रेयस्य बह्वृचस्य चदप्प सूनोः शिरिगि
69. रिनाथस्य दशसंख्य वृत्तयः । भारद्वाजस्य बह्वृचस्य देवणार्य सुतस्य रा
70. मचंद्रस्य विंशति संख्या वृत्तयः । भारद्वाजसगोत्रस्य बह्वृचस्य नागपारा
71. ध्य सूनोजनपाराध्यस्य चतस्रो वृत्तयः ॥ भारद्वाजस गोत्रा बह्वृचाः नृ
72. सिंहाराध्य सूनुर्हरिभट्टः । मधुवण सूनुर्लखणः । चौडपसूनुर्देवणः । त्रय ए
73. ते प्रत्येकमर्धार्धावृत्तिभागिनः । भारद्वाजयोर्बह्वृचयोः सिंगण अमल सून्नो
74. नार्गणांन दातया वृत्तिरेका । काश्यपस्य बह्वृचस्य मल्लपसुतस्य चौड
75. पस्यार्धा । श्रीवत्सस्य बह्वृचस्य तिप्पणसूनोर्मल्लपस्यार्धा श्रीवत्स
76. स्य बह्वृचस्य माधवसूनोस्तिप्पणस्यार्धा । वासिष्ठाः बह्वृचाः वसवण
77. सूनुमादणः गोविंदसूनुमैलारः कौंटिदेव पुत्रुस्तिमणः एते त्रयः प्रत्येक
78. मर्धावृत्तिभागिनः । वैश्वामित्रयोः बह्वृचयोः राघव नागण सून्वौ कृ
79. ष्णभट्ट सिंगणयोरेकावृत्तिः । याजुसस्यात्रेयस्य गोपण सूनो नागणसा
80. र्धा वासिष्ठस्य याजुषस्य त्तिपण सूनोरव्वणस्यार्धा । बह्वृचस्यात्रेयस्य देव
81. णसूनोः संगणस्यार्धा शुक्लयाजुषस्य गौतमस्य विष्णसूनो पंडरिवर्धा । यजुषस्य व
82. सिष्ठस्य नोर्नप्पपुनोर्मल्लपस्यार्धा अत्रि वसिष्ठ भरद्वाजसगोत्राणां रुख्यजुः शा
83. खिनां रामचंद्र वोमण लोकण तिंमणनां वृत्तिरेका। देवराय महारायद

(ಮುಂದೆ ಹೋಗಿದೆ.)

Transliteration.

I A—

1. Harêr lilâ-varâhasya damshṭrâ-damḍah (s) sa pâtu vah | Hamâdri-[1]
2. kalaśâ yatra dhâtrî chchha [tra] śrîyam[2] dadhau | Hêramḅâya nama-
3. s tasma [i] yad-damḍa[3]-grihamêdhinâṃ| madhuvratânâṃ sa [ṃ] gî-
4. ta-maukharî bhavati trayî| sadâ (ṃ) hlâdanidhêr indô [s] saṃtânê
5. Yadu-śaujnite[4] | abhûd âśchiryya[5] mâdhuryya[6] vasudhâyâ [s] tapah-
   p [h] alaṃ |
6. Saṃgamô nâma râjâ bhût sârabhûtê tad-anvayê| rêjê yasya yaśah-śiṃ-
7. dhô [s] saraṇiva Surâpagâ| sava[7]-ratta[8]-nidhatayâ[9] samrâḍ âsî-
8. t tanûbhuvânu[10] | madhya[11] Bukka-mahîpâlô maṇînam iva
9. Kaustubhah‖ tasya Gaurâṃbikâ-jânê [s] tanayô' bhûd guṇônvita[12]

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1. Read Hêmâdri.
2. Read śriyam.
3. Read gaṇḍa.
4. Read saṃjnite.
5. Read âścharya.
6. Read mâdhuryaṃ.
7. Read sarva.
8. Read ratna.
9. Read nidhês tasya.
10. Read tanûbhuvâm.
11. Read madhyê.
12. Read guṇânvitah.

10. hâra-gaura-yaśah-pûra-hârî Hariharaśva-raḥ[1] | yat-shôḍaśa-
11. mahâ-dâna-yaśaśâ[2] dig-vihâriṇâ[3] | bhûyasâm abhavannâlaṃ
12. bhuvanâni chaturdaśa | Pratâpa Dêvarâjâ- śya[4] putrô bhût bhuvi viśrata[5]
13. pramôda iva mûttâ[6] yaḥ prajânâṃ svai [r] guṇair abhût | pratârtha[7] sami-
14. dhô bhutvâ[8] pratâpâgnau raṇâṃgaṇe | vijitô[9] yêna vîrêṇa vijaya (h)-
15. śrî-kara-grahaḥ | tasya Dêmâmbikâ-jânês tanayô vinayônnataḥ | vi-
16. dyâ-nidhir viśeshajnô vîrô Vija (r) yabhûpa-tiḥ | dayâ (ṃ) nidhêr abhût ta-
17. sya dêvî Nârâyaṇâṃbikâ | Śaurêr iva Mahâlakshmî Śankarasyaiva Pâ-
18. rvatî | putra-rûpaṃ tayâ[10] ślâghyaṃ pûrva-janma-tapaḥ-phalaṃ | Dêva-râya-
19. mahipâlô dâtâ divyati bhûtale | vadânya-tilakaḥ sôyam Dê-
20. varâjô mahâ-nṛipaḥ Śâkê varsha-gaṇê cha[ṃ]dra bâṇâgni-
21. śaśibhir mite | Śaumyâkhyê vatsarê śuddhê mâśi Bhâdrapadê
22. śubhê śuchau pakshê paṃchadaśyâm nakshatrêśasya vâsare[11] sômô-
23. parâgataḥ puṃṇyê kâlê dharmâdhva-marma-vit | Tuṃgabha-
24. drâ-taṭê puṃṇyê Virupâkshasya saṃnidhau | Penuguṃḍa-purî-râ-
25. jyê Rodda-dêśê prathâṃ gate | Tumbbekalvâkhyatâṃ prâpte sthalê

II A—

26. sthitim upêyushi | khyâtaṃ grâmaṃ Chôliśaṭṭipalyâkhyaṃ dharaṇî-
27. talê | vidhâya Tryaṃbakapuram agrahâraṃ mahâśayaḥ | dhârâpûvram[11] a-
28. dâd vipra-gaṇâya guṇaśâline pada-vâkya pramâṇâkhya-si[ṃ]dhû-
29. nâṃ pâradṛiśvanê | śrî Tryaṃbakapurê hyasmi [n] vṛittibhâjâ [m] dvijanma-nâm | li-
30. khyate nâma gôtrâṇi śâkhâmścha vimalâtmanâṃ | Kâśyapa-sa-
31. gôtrasya yâjushasya bhuvana-gurôḥ śrî Kriyâśakti-guroḥ prâthami-
32. kî vṛittih | śrî Bôdhânandânvaya-pravarttakasya bhava-rôga-vaidyasya śrî Gô-
33. vindânanda-gurôr vṛittir êkâ | Bhâradvâja-sa-gotrasya yâjushasya
34. Dîrgha-Malinâthasûnôr Nâgaṇasya vṛiti shshaṭkaṃ | Hârîtasya
35. yâjushasya Viśvêśvararâdhya-sûnôr Lakshmîkântârâdhyasyaikâ
36. vṛittih | Kâśyapa-sagôtrasya yâjushasya Pôchaṇa-sûnôh Kûchi-
37. bhaṭṭasyaikâ vṛittih | Bhâradvâjasa-gôtrâṇâm bahvṛichânâm Nâgappâ-
38. râdhya-sutânâṃ Jaṃnapârâdhya Madhuvaṇârâdhya Chauḍapârâdhya
39. Nâgapârâdhya Lakshmaṇârâdhya Gaṃgaṇârâdhyêti shaṃṇâ [ṃ] vṛi-
40. tti-shaṭkaṃ Vaiśvâmitrasya bahvṛichasya Râghava-sûnôr Nâgaṇasya
41. vṛittir êkâ Vâsishṭhasya bahvṛichasya Nâgaṇa-sûnor Siṃgari-

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1. Read Harihareśvarah
2. Read yaśasâm.
3. Read dig-vihâriṇâm.
4. Read sya.
5. Read viśrutah.
6. Read mûrtô.
7. Read pratyarthi.
8. Read hutvâ.
9. Read vihitô.
10. Read tayôś.
11. Read dhârâ-pûrvam.

42. bhaṭṭasya vṛittir êkâ Bhâradvâjasa-gotrasya bahvṛichasya Peṃmaṇârya-
43. sûnôr Aubhalabhaṭṭasyaikâ vṛittiḥ | Kâśyapasa-gôtrasya ba-
44. hṛichasya Siṃgaṇârya-sûnôr Nâgaṇasyaikâ vṛi-
45. tiḥ | Jâmadagnasya bahṛichasya Goviṃda-sûnôs Ti-
46. paṇasyaikâ vṛittiḥ | Kâśyapasya bahṛichasya Lakha-
47. ṇa-sûnôḥ Saṃgaṇasyaikâ vṛittiḥ | Vâdhûlasya yâ-
48. jushasya Râmachaṃdra-sutasya Nṛiharibhaṭṭasya dvê vṛittî | Â-
49. trêyasya bahṛichasya Narahari-putrasya Siṃgaṇasyaikâ vṛittiḥ
50. Bhâradvâjasa-gôtrasya bavṛichasya Sâvaṇârya-sûnôr Malaṇasyai-
51. kâ vṛittiḥ | Hârîtasya bahṛichasya Chôlapârya-tanayasya Janapa-
52. syaikâ vṛitti Âgastyasyô baruchasya Vîraṇa-sûnô [r] Nâraṇasyaikâ vṛittiḥ |

II B—

53. Viśvâmitrasya bahṛichasya Dêvaṇasûnôr Basavaṇasyaikâ vṛittiḥ | Bâda-
54. râyaṇasa-gôtrayôr bahṛichayôḥ Puṭaṇasutayôr Nṛihari Śi[ṃ]gaṇayô [r] vṛi-
55. tti-dvayaṃ | Kauśikasya bahvṛichasya Maṃgaṇa-sûnôr Lakhaṇasyaikâ vṛittiḥ ||
56. Śrîvatsasya yâjushasya Gôpaṇa-sûnôr Nâgaṇasyaikâ vṛittiḥ | Śrîva-
57. tsasya yâjushasya Gôpaṇa-sûnôr Âchaṇa-syaikâ vṛittiḥ | Gautamasya ba-
58. hvṛichasya Châyaṇa-sûnôr Nṛiharêr êkâ vṛittiḥ | Âtrêyasya bahvṛi-
chasya Dêva-
59. ṇa-sutasya Ligaṇasyaikâ vattiḥ | Vasishṭasya bahṛichasya Râmaṇa-
putra-
60. sya Râyaṇasyaikâ vṛittiḥ | Kâśyapasya bahṛichasya Vîraṇa-sûnôr Liga-
61. ṇasyaikâ vṛittiḥ | Bhâradvâjasya bahṛichasya Chauḍapa-sutasya
Gaṇapasyaikâ
62. vṛittiḥ | Bhâradvâjasya bahvṛichasya Homnapa-sûnôs Tippaṇasyaikâ
vṛittiḥ | Bhâra-
63. dvâjasya bahvṛichasya Kêśapâryasûnô Viṭhapâryasyaikâ vṛittiḥ |
Bhâradvâjasya
64. bavṛichasya Kêsapârya-sutasya Nâgaṇasyaikâ vṛittiḥ | Kauṃḍinyasya yâ-
65. jushasya Viṭhappa-sûnôr Dêvapasyaikâ vṛittiḥ | Vâsishṭasya yâjushasya
Malla-
66. ppa-sûnôs Tippaṇasyaikâ vṛittiḥ | Vâsishṭhasya bahṛichasya Nârâyaṇa-
67. dêva-sûnôr Lakhaṇasyaikâ vṛittiḥ | Gârgyasya bahṛichasya Dêvaṇa-sû-
68. nô Mallapasyaikâ vṛittiḥ | Âtrêyasya bahṛichasya Chadappa-sûnôḥ
Śirigi-
69. rinâthasya daśa saṃkhya vṛittayaḥ | Bhâradvâjasya bahṛichasya Dêva-
ṇârya-sutasya Râ-
70. machaṃdrasya viṃśati-saṃkhyâ vṛittayaḥ | Bhâradvâjasa-gôtrasya
bahvṛichasya Nâgapârâ-

71. dhya-sûnô[r] Janapârâdhyasya chatasrô vṛittayaḥ ‖ Bhâradvâjasa-gôtrâ babṛichâḥ Nṛi-
72. siṃhârâdhya-sûnur Haribhaṭṭaḥ | Madhuvaṇa-sûnur Lakhaṇaḥ | Chauḍa-pa-sûnur Dêvaṇaḥ | traya ê-
73. te pratyêkam ardhârdhâ-vṛitti-bhâginaḥ | Bhâradvâjayôr bahvṛichayôḥ Siṃgaṇa Abhala-sûnnô.
74. Nârgaṇâmnadâtayâ vṛittir êkâ | Kâsyapasya bahvṛichasya Mallapa-sutasya Chauḍa-
75. pasyârdhâ | Śrîvatsasya bahvṛichasya Tippaṇa-sûnôr Mallapasyârdhâ Śrîvatsa-
76. sya bahvṛichasya Mâdhava-sûnôs Tippaṇasyârdhâ | Vâsishṭhâḥ bahvṛi-châḥ Basavaṇa-
77. sûnu Mâdaṇaḥ Gôviṃda-sûnu Mailâra[h] Kôṭidêva-putrus Timmaṇaḥ êtê trayaḥ pratyêka-
78. m ardhâ-vṛitti-bhâginaḥ Vaiśvâmitrayôḥ bahvṛichayôḥ Râghava Nâgaṇa sûnvau Kṛi-
79. shṇabhaṭṭa Siṃgaṇayôr êkâ vṛittiḥ | yâjusasyâtrêyasya Gôpaṇa-sûnô Nâgaṇa sâ-
80. rdhâ Vâsishṭasya yâjushasya Ttipaṇa-sûnôr Avvaṇasyârdhâ | bah-vṛichasyâtrêyasya Dêva-
81. ṇa-sunôḥ Saṃgaṇasyârdhâ śukla-yâjushasya Gautamasya Vishṇasunô Paṃḍarivardhâ | yajushasya Va-
82. sishṭhasya Nórnappa-punôr Mallapasyârdhâ Atri Vasishṭha Bhârad-vâjasa-gôtrâṇâṃ rukh yajuh śâ-
83. khinâṃ Râmachaṃdra Bomaṇa Lôkaṇa Timmaṇanâṃ vṛittir êkâ Dêvarâya-mahârâyada.

Translation.

Lines 1—4.

May the barlike tusk of Hari who took the form of Varâha (Boar) for sport, borne on which the earth possessed the beauty of an umbrella with the Golden Mountain as its finial protect you :

Salutation to Hêramba, the bees dwelling on (*lit.* householders) whose temples render music with the Veda as an accompaniment. (The meaning of this verse is not very clear).

Lines 4—20.

In the race of the moon who is a treasure of joy to the righteous called Yadu, was born the fruit of the austerities of the earth, possessed of wonderful sweetness. In that great lineage arose a king named Sangama the stream of whose fame shone like the Ganges. Among the sons of that treasure of jewels (Sangama), king Bukka-mahîpâla shone like Kaustubha among gems. The son of that lord of Gaurâmbikâ

(Bukka) was Hariharêsvara endowed with good qualities and with fame flowing like a stream and white like a string of pearls. The fourteen worlds are not sufficient to hold his fame arising from the sixteen gifts made by him and sporting in all the cardinal regions.

Pratâpa Dêvarâja was his son, famed in the world. He was, by his qualities, like the embodiment of the happiness of his subjects. That hero made oblations of his enemies in the fire of his valour on the battle-field and held the hand of (married) the Goddess of Victory. His son by Dêmâmbikâ was king Vijayabhûpati, pre-eminent on account of his courtesy, a treasure of learning, distinguished for his knowledge, and brave. The consort of that treasure of compassion, Vijayabhûpati was Nârâyaṇâmbikâ, like Lakshmî of Vishṇu and Pârvati of Śaṅkara. The praise-worthy fruit of their austerities in previous births is their son king Dêvarâya. Ever generous he is dwelling in happiness on earth.

Lines 20—31.

An ornament to the benevolent, highly magnanimous and versed in the secrets of the path of righteousness, the great king Dêvarâja, in the Śaka year counted by moon, arrows, fires and moon (1351), in the year Saumya, in the pure month Bhâdrapada, in the bright fortnight, on the 15th lunar day, on Monday, on the holy occasion of the lunar eclipse on the holy bank of the Tungabhadrâ, and in the presence of Virûpâksha, gave away with pouring of water, the famous village Chôlisaṭṭipalli situated in the renowned Tumbekallu-sthala, Rodda-dêśa and Penugumḍapuri kingdom, making it an agrahâra named Tryambakapura to the assemblage of Brahmans, endowed with righteous qualities and having reached the other shore of the ocean of grammar, Mîmâmsà and logic. The names of the pure souled Brahmans who hold the vṛittis in this Tryambakapura are written here along with their gôtras and śâkhas.

Lines 31—48.

The first vṛitti belongs to the guru Kriyâśakti, the teacher (guru) of the universe, born of Kâśyapagôtra and a follower of Yajurvêda. One vṛitti belongs to the guru Gôvindânanda, of Bôdhânandânvaya, a physician to the disease of worldliness (bhava—world of births and deaths): To Nâgaṇa, son of Dîrgha Malinâtha of Bhâradvâja-gôtra and Yajurvêda, 6 vṛittis: to Lakshmîkântârâdhya, son of Viśvêśvarârâdhya of Hârîta-gôtra and Yajurvêda, one vṛitti: to Kûchibhaṭṭa, son of Pôchaṇa of Kâśyapa-gôtra and Yajurvêda, one vṛitti: to the six sons of Nâgappârâdhya, of Bhâradvâja-gôtra and Rik-śâkhâ, named Jannapârâdhya, Madhuvaṇârâdhya, Chauḍapârâdhya, Nâgapârâdhya, Lakshmaṇârâdhya and Gangaṇârâdhya, 6 vṛittis: to Nâgaṇa, son of Râghava of Viśvâmitra-gôtra and Rik-śâkhâ, one vṛitti: to Singaribhaṭṭa, son of Nâgaṇa of Vâsishṭha gôtra and Rigvêda, one vṛitti: to Aubhalabhaṭṭa, son of Pemmaṇârya of Bhâradvâja-gôtra and Rigvêda, one vṛitti: to Nâgaṇa, son of Singaṇârya, of Kâśyapa-gôtra and Rigvêda, one vṛitti: to Tipaṇa,

son of Gôvinda of Jâmadagnya-gôtra and Ṛig Vêda one vṛitti: to Sangaṇa, son of Lakhaṇa of Kaśyapa-gôtra and Ṛig Vêda, one vṛitti.

Lines 48—56.

To Nṛiharibhaṭṭa, son of Râmachandra, of Vâdhûla-gôtra and Yajur Vêda, two vṛittis: to Singaṇa, son of Narahari of Âtrêya-gôtra and Ṛig Vêda, one vṛitti: to Malaṇa, son of Sâvaṇârya of Bhâradvâja-gôtra and Ṛig Vêda, one vṛitti: to Janapa, son of Chôlapârya of Hârîta-gôtra and Ṛig Vêda, one vṛitti: to Nâraṇa, son of Vîraṇa of Agastya-gôtra and Ṛig Veda, one vṛitti: to Basavaṇa, son of Dêvaṇa, of Viśvâmitra-gôtra and Ṛig Veda, one vṛitti: to Nṛihari and Singaṇa, sons of Puṭaṇa of Bâdarâyaṇa-gôtra and Ṛig-Vêda, two vṛittis: to Lakhaṇa, son of Mangaṇa of Kauśika-gôtra and Ṛig Vêda, one vṛitti.

Lines 56—64.

To Nâgaṇa, son of Gôpaṇa of Śrîvatsa-gôtra and Yajur Vêda, one vṛitti: to Âchaṇa, son of Gôpaṇa of Śrîvatsa-gôtra and Yajur Vêda, one vṛitti: to Nṛihari, son of Châyaṇa of Gautama-gôtra and Ṛig Vêda, one vṛitti: to Li[n]gaṇa, son of Dêvaṇa of Âtrêya-gôtra and Ṛig Vêda, one vṛitti: to Râyaṇa, son of Râmaṇa of Vasishṭha-gôtra and Ṛig Vêda, one vṛitti: to Li[n]gaṇa, son of Vîraṇa of Kâśyapa-gôtra and Ṛig Vêda, one: vṛitti to Gaṇapa, son of Chauḍapa, of Bhâradvâja-gôtra and Ṛig Vêda, one vṛitti: to Tippaṇa of Bhâradvâja-gôtra and Ṛig Vêda, son of Honnapa, one vṛitti; to Viṭhapârya, son of Kêśapârya of Bhâradvâja-gôtra and Ṛig Vêda, one vṛitti.

Lines 64—68.

To Nâgaṇa, son of Kêsapârya of Bhâradvâja-gôtra and Ṛig Vêda, is given one vṛitti: to Dêvapa, son of Viṭhappa of Kauṇḍinya gôtra and Yajur Vêda one vṛitti: to Tippaṇa, son of Mallappa of Vasishṭha-gôtra and Yajur Vêda, one vṛitti: to Lakhaṇa, son of Nârâyaṇa-dêva of Vasishṭha-gôtra and Ṛig Vêda, one vṛitti: to Mallapa son of Dêvaṇa of Gârgya-gôtra and Ṛig Vêda, one vṛitti.

Lines 68—79.

To Śirigirinâtha, son of Chadappa of Âtrêya-gôtra and Ṛig Vêda, are given 10 vṛittis: to Râmachandra, son of Dêvaṇârya of Bhâradvâja-gôtra and Ṛig Vêda, 20 vṛittis: to Janapârâdhya, son of Nâgapârâdhya of Bhâradvâja-gôtra and Ṛig Vêda, 4 vṛittis: the three persons named Haribhaṭṭa, son of Nṛisimhârâdhya, Lakhaṇa, son of Madhuvaṇa, Dêvaṇa, son of Chauḍapa, all of Bharadvâja-gôtra and Ṛig Vêda get half a vṛitti each: to Nâgaṇṇa and Annadâta, sons of Singaṇa and Aubhala of Bharadvâja-gôtra and Ṛig Vêda, one vṛitti: to Chauḍapa, son of Mallapa of Kâśyapa-gôtra and Ṛig Vêda, half a vṛitti: to Mallapa, son of Tippaṇa of Śrîvatsa-gôtra and Ṛig Vêda, half a vṛitti: to Tippaṇa, son of Mâdhava of Śrîvatsa-gôtra and Ṛig Vêda, half vṛitti: Mâdaṇa, son of Basavaṇa, Mailâra, son of Gôvinda, Timmaṇa, son of Kôṭidêva, these three persons of Vasishṭha-gôtra and Ṛig Vêda get half vṛitti each.

Lines 79—84.

To Kṛishṇabhaṭṭa and Singaṇa of Viśvâmitra-gôtra and Ṛig Vêda, sons of Râghava and Nâgaṇa, one vṛitti (each): to Nâgaṇa of Yajur Vèda and Átrêya-gôtra, son of Gôpaṇa, half a vṛitti: to Avvaṇa, son of Tippaṇa of Vasishṭha-gôtra and Yajur Vêda, half a vṛitti: to Sangaṇa, son of Dêvaṇa of Ṛig Vêda and Átrêya-gôtra, half a vṛitti: to Paṇḍari, son of Vishṇu of Śukla Yajur Vêda and Gautama-gôtra and to Mallappa, son of Nôrnappa of Yajur Vèda and Vasishṭha-gôtra, half a vṛitti: to Râmachandra, Bomaṇa, Lôkaṇa and Timmaṇa of the Atri, Vasishṭha and Bharadvâja-gôtras and of the Ṛig and Yajur Vêdas, one vṛitti each is to be given.

Dêvarâya-mahârâya's gift . . . . .

Note.

This copper plate śâsana consisting of two plates was found in the house of the village accountant of Chôḷênahalli. The plates measure 11″×7″×¼″. There is writing on one side of the first plate and on both sides of the second plate. There is a hole on the top of both the plates. There is no seal nor ring. The letters of the record are well carved in Nandi Nâgari characters. But there are several orthographical errors. The language is Sanskrit. The record is however incomplete as it stops after reciting the names of the donees and referring to king Dêvarâya. Another plate which must have contained the boundaries of the village granted, terms of gift, imprecatory verses, signature, etc., seems to have been lost.

The grant belongs to the reign of the Vijayanagar King Dêvarâya II, son of Vijayabhûpati and Nârâyaṇâmbikâ. The usual stanzas in praise of the Sangama dynasty of kings from Yadu and Sangama down to Dêvarâya II are given (*cp.* E. C. XII, Tumkur 11) after the invocatory verses addressed to the gods Varâha and Gaṇêśa.

The object of the record is to register the gift of an agrahâra village called Chôḷiśaṭṭipalli (Chôḷênahaḷḷi) renamed Tryambakapura situated in the Penugoṇḍapuri kingdom, Rodda province, Tumbekallu-sthala to certain Brahmans with Kriyâśakti-guru at their head by the king Dêvarâya II.

The date of the grant is given as Ś 1351 Saumya sam. Bhâdrapada śu 15 Monday with a lunar eclipse and corresponds to 12th September 1429, a Monday with a lunar eclipse and occurring in the month of Nija Bhâdrapada.

The importance of the record lies in its containing the gôtra and sûtra of the royal preceptor Kriyâśakti, not found so far in the inscriptions and literary references to that guru. He is stated in this record to belong to Kâśyapa-gôtra and to have been a follower of the Yajur Vêda. He is also honoured in this record with the appellation *bhuvana-guru* or world-preceptor. Among the other donees are some names ending in ârâdhya (*cp.* E. C. XI, Davangere 23 of 1410).

Kriyâśakti was a famous teacher who belonged to the Śuddha Śaiva sect of Śaivism, evidently the same as the Kâḷâmukha sect. His name, religion and the

preference shown to the Kashmir Brahmans and Śaiva agamas by his disciple Mâdhavamantrin lead to the inferrence that he belonged to the Kaḷâmukha sect. This had numerous votaries in the Karnâṭaka from very early times but practically disappeared after the reign of Dêvarâya II. It is believed that its followers were absorbed by the Vîraśaiva or Lingayat cult and the Smârta or Advaita sect. There are references to the guru Kriyâśakti from 1347 A.D. to 1431 A.D. in inscriptions, and hence it is surmised by some scholars that there were several gurus of this name during this period.

The absence of the gôtra and sûtra of the Kâḷâmukha gurus so often met with in inscriptions should not be taken to denote that they were opposed to Vedic teaching and the Brahman social system. The Kâḷâmukha gurus are always praised as being well-versed in the Vêdas and Vêdângas. A lithic record at Belgâmi, the chief centre of the Kâḷâmukha sect, dated 1036 A.D., while referring to the Kâḷâmukha priest Lakuḷiśvara-paṇḍita gives in a verse the essence of his doctrine: Mahâdêva is god, his feet are worthy of worship by all the world. The rule enjoined in the three Vêdas for the order of castes and âśramas is dharma. (E.C. VII, Shikarpur 126: translations, P. 98).

There are several inscriptions and literary works referring to Kriyâśakti from the time of Harihara I down to the reign of Dêvarâya II.—The earliest of these inscriptions is the Hechche copper śâsana of 1347 in which he is spoken of as the guru of Mâdhava, minister of Prince Mârapa and praised as an incarnation of Śiva (E. C. VIII, Sorab 375). Heddase Plates of Mârapa contain the same information and are of the same date (M.A.R. 1929, P. 168).

A stone inscription of Bukka I, dated 1368 at Muchchaṇḍi speaks of Kâśî Vilâsa Kriyâśakti as the instructor of Mâdhava (or Mâdhava-mantrin), in Pure Śaivism (E.C. VII Shikarpur 281). A copper plate grant of Harihara II dated 1378 speaks of Kriyâśaktyâchârya as the *kula* guru (family preceptor) of the king (E.C. V, Channarayapatna 256). The Gadag Plates of Harihara II, dated 1379, refer to a grant made by the king at the instance of his preceptor śrîmad râjaguru mahâmaṇḍalâchârya Vâṇîvilâsa Kriyâśakti. This is believed to be different from Kâśî Vilâsa Kriyâśakti (M.E.R. 1925, p 88). The Hosahaḷḷi Plates of Harihara II, dated 1384, describe Harihara II as having listened to the teachings of Kriyâśakti and Vidyâraṇya (Journal of Bombay Historical Society, Vol. I, No. 2, p. 1). A lithic record of the same reign, dated 1390 A. D. at Śankaratîrtha near Muḷabâgal states that Immaḍi Bukka, son of Harihara II granted the village Kummâyipalli for the services of the shrine of Vidyâśankara set up in memory of the guru Kriyâśakti who had died in the previous year (1389). This record would establish some connection between him and Vidyâśankara. Whether Vidyâśankara was merely the name of the deity set up or whether he had anything to do with the Vidyâtîrtha of Śringêri who died about 1356 or with Vidyâśankara, the guru of Narahari, successor of

Mâdhavamantrin at Goa cannot be determined (*see* M.A.R. 1932, p. 106; J.B. Br. A.S. IV, p. 108).

After this we have two copper plates of Harihara, dated 1398 and 1399 which also praise Harihara II as the worshipper of the feet of râja-râja-guru-pitâmaha Kriyâśaktidêva who was the worshipper of the feet of Svayambhu Triyambakadêva. (M.A.R. 1912, P. 47). A lithic record of the same reign, dated 1403 speaks of the governor of Âraga named Viṭṭhaṇṇa Oḍeyar as a swan at the lotus feet of Kriyâśakti-guru-munîśvara and registers a gift of land to Kriyâśakti-dêva-râya-voḍeyar and also to the guru of the Śringêri Matt (Singêriya voḍeyar) [E.C. VI Koppa 53: also Koppa 52 and E.C. VIII, Tîrthahaḷḷi 133.]

We next come to the records of the reign of Dêvarâya I. A stone inscription at the Harihara temple at Harihara speaks of Dêvarâya as having obtained his supreme knowledge by the favour of râya-râja-guru-maṇḍalâchârya Kriyâśakti-guru. It is dated in 1410 A.D. (E.C. XI, Davangere 23). The Daṇḍepalli Plates of Dêvarâya I's son Vijaya-bhûpati call Vijaya-bhûpati as a disciple of Kriyâśakti-dêśika and record a gift by that king of a village called Kriyâśakti-pura to Brahmans. (E.I. XIV, p. 80). A stone record of the reign of Dêvarâya II at Puttûru in South Canara District, dated 1431 A. D. registers a gift of lands on the occasion of the visit of the teacher Kriyâśaktidêva to the place. The Superintendent for Epigraphy, Madras who has noticed this in his Annual Report on South Indian Epigraphy for 1931 (P. 48) gives his opinion that this Kriyâśakti is evidently different from his namesake who was the spiritual preceptor of Mâdhavamantrin and also of Harihara II.

In none of the above stone or copper records are the gôtra and sûtra of Kriyâśakti given. A few references to Kriyâśakti in contemporary literature may be noticed here. Tâtparyadîpikâ, a work in Sanskrit being a commentary on a philosophical treatise called Sûtasamhitâ by Mâdhava-mantrin tells us that the author (here called Mâdhavâchârya) was a disciple of Kâśîvilâsa Kriyâśakti. As stated already Mâdhavamantrin served under Prince Mârapa, Bukka I and Harihara II. Kampa-râya-charitam of Gangâdêvi also speaks of Kâśivilâsa Kriyâśakti as her guru. Śrînâtha author of some Châṭu verses in Telugu states in his work that the goddess Sarasvati got for him the title of Kavi Sârvabhauma before Chandrabhûsha Kriyâśakti Râya. (Sources of Vijayanagar History by S. Krishnaswami Iyengar, p. 61). In a foot note on p. 61 of the same work Dewan Bahadur Dr. S. Krishnaswami Iyengar opines that this is a distinct person from Kâśîvilâsa Kriyâśakti, the preceptor of Mâdhava-mantrin and Gangâdêvi, the first member of the full title being the personal designation of the occupant and the second that of the office.